

## SUMMARIES

### On the Formation of the *Guan-wu-liang-shou-jing*

KAGAWA, Takao

There has been considerable argument as to where the *Guan-wu-liang-shou-jing* (abbreviated hereafter as GJ) was compiled. Generally stated, there are three positions concerning this question: (1) the position that this sūtra was created in India, (2) that it was compiled in Central Asia, and (3) that it was compiled in China. The aim of this paper is to consider these theories.

A group of sūtras incorporating the term “visualization (*guan*)” in their titles appeared in China in the first half of the fifth century. The GJ is one such “visualization sūtra.” At the same time, a group of sūtra known as the “meditation-visualization (*chan-guan*) sūtras” also appeared in China. Many sūtras of both of these two groups are said to have been translated by missionaries from Central Asia. These two groups of sūtras share other characteristics in common, for example, their emphasis on visualizing the Buddha. They also share a number of terms in common.

There is no doubt that the GJ was compiled by a devotee of Amida Buddha. However, other visualization sūtras which preach Buddha visualization are unrelated to Amida worship.

The meditation-visualization sūtras are similar to the GJ in that they also preach Buddha visualization. However, only the *Ssu-wei-yao-lian jing* mentions the Buddha of Eternal Life. The meditation-visualization sūtras place much emphasis on evil karma, but the notion of “transgressions leading to birth and death” do not appear in the visualization sūtras. The term “transgressions leading to birth and death” does appear in the *Avalokiteśvara bodhisattva-vyākaraṇa-sūtra*, but by comparing it with the Tibetan translation, it appears that it is a translation of the phrase, “escape from the suffering of transmigra-

tion.” The same phrase appears in the *Suvarṇaprabhāsa-sūtra*.

*Kumārajīva* is given as the translator of several of the meditation-visualization sūtras. However, none of them were translated from a single fixed original text. Apparently they are a mixture of various types of meditation that were current in *Kuccha*, *Dun-huang*, *Hexihuilang* and, especially, *Liang-zhou*. They were translated into Chinese by *Dharmamitra* and *Jugu-jing-sheng* who moved to *Jian-kang* after the fall of the Northern Liang Dynasty. Thus *Kumārajīva* is not the translator of the present meditation-visualization sūtras. These sūtras appeared in China at about the same time as the Buddha visualizations sūtras.

There is ample possibility that the Buddha visualization sūtras, which describe Buddha visualization in the same way as the meditation-visualization sūtras, came into being under circumstances similar to the meditation-visualization sūtras.

We can find Indian, Central Asian and Chinese elements in the GJ.

### The Vocabulary of Pure Land Sūtras seen from the Standpoint of Buddhism and Taoism

HIRANO, Kensyo

Pure Land sūtras in Buddhism refer to three sūtras: *Sūtra of Immeasurable Life*, *Sūtra on the Visualization of the Buddha of Immeasurable Life*, and *Amida Sūtra*. Terms frequently found in Taoist texts appear in these sūtras, such as “*dao-jiao* (the teaching of the way),” “*tian-zun* (Heavenly Worthy),” “*xu-kong* (vacuity)” and “*dao-de* (the way and virtue).” In this paper, I discussed the relationship between the Pure Land Sūtras and Taoist texts. In particular, I take up a sūtra entitled the *Tai-shang dong-xuan ling-bao jing-tu sheng-shen jing*, which may have been created with three Pure Land sūtras in mind. This text is found among the Dun-huang manuscripts, and is contained in volume 21 of the *Wai-zang dao-zang* (Non-canonical Taoist Texts). It shows that there is a

sūtra which preaches the Pure Land in Taoism also.

Careful consideration of the contents of this sūtra reveals, first of all, that in essence its structure is identical to that of the *Amida Sūtra*. The difference is that, in the *Amida Sūtra*, the Buddhas of the ten directions attest to the fact that salvation of sentient beings is realized in the one instant in which one calls out the name of Amida Buddha. In contrast, in the *Ling-bao jing-tu sheng-shen jing*, the important thing is to practice acts of virtue. As a result, at the moment of death, one will be taken to the Pure Land. Moreover, this sūtra quotes lines from the Pure Land sūtras to develop its teachings. When we take into consideration the time at which the *Amida Sūtra* was translated, it can be surmised that the Taoist *Ling-bao jing-tu sheng-shen jing*, which incorporates the term “Pure Land” (*jing-tu*) into its title, was compiled in response to the popularity the Buddhist Pure Land in China.

**Apocrypha in Chinese Buddhism:  
Especially in relation to the *Guan-wu-liang-shou-jing***

OCHIAI, Toshinori

According to existing records, the person who first distinguished between translated sūtras and apocrypha was Daoan (道安 314-385). Twenty-six sūtras in thirty rolls are listed in his *Catalogue of Apocrypha*, and we have assumed these sūtras were lost. One of the sūtras in Daoan's catalogue, the *Piluosanmeijing* (毘羅三昧經) was recently discovered. I have examined for the second time this sūtra from following viewpoints.

1. The name of translator is not recorded.
2. The location where it was translated is not recorded.
3. The date when it was translated is not recorded.
4. Terms used for translation are disorganized.
5. Terms of Chinese traditional culture are used.
6. The same expressions as found in translated sūtras are present.

As a result, I was able to prove that Daoan's indication was correct.

Judging from this point of view, I can say there are apocryphal elements in the *Guanwuliangshoujing* 觀無量壽經. The meaning of the phrase “十二部經首題名字” has not been clarified, but we also find it in the 16 roll apocryphal *Fomingjing* 仏名經. Using this clue, I conjecture that the 16 roll *Fomingjing* was edited in the 5th century.

### The Three Pure Land Sūtras and the *Wang-sheng-lun*

ADACHI, Toshihide

In this essay I have tried to answer the following question: what is the relationship between the *Wangshenglun* and the Three Pure Land Sūtras. I first looked at two Chinese translations of the *Larger Sukhāvativyūha*, the *Daamituo-jing* and the *Wuliangshoujing*, and compared them with the contents of the *Wangshenglun*, for both predate the *Wangshenglun*. In addition I also compared the *Smaller Sukhāvativyūha* and the *Guanwuliangshoujing* with the *Wangshenglun*. The result was that, although both of these sūtras correspond to some degree to the contents of the *Wangshenglun*, neither of these works can be considered very close to the latter work. In fact there are many passages in the *Wangshenglun* which do not correspond at all to either sūtra and some are even contradictory. Thus we can conclude that whatever correspondence exists between the sūtras and the *Wangshenglun* is partial. For this reason, I can reconfirm the conclusions of previous scholars that none of the sūtras that make up the Three Pure Land Sūtras, nor even the three as a group, can be considered the source text for the *Wangshenglun*, even in a secondary way. Having said that, compared with the other two sūtras, the *Wuliangshoujing* contains the greatest amount of corresponding passages, and thus may be considered a secondary source in some sense. But since the basic characteristic of the *Wuliangshoujing* is similar to these of other sūtras of the Three Pure Land Sūtras, I would not conclude that it is close enough to this set of scriptures for

us to regard them as even a secondary source.

Next I looked at the work of previous scholars to see if other sūtras or śāstras outside the Three Pure Land Sūtras can be identified as source texts for the *Wangshenglun*. But they disagree as to what the philosophical origins of the *Wangshenglun* might be and there is no text which appears to fulfill that role. Since the Vows of Amida Buddha are an essential element in the *Wangshenglun* discourse, however, this text could not have come into existence without the previous existence of the *Larger Sukhāvativyūha* in some form. Thus I conclude that the *Wangshenglun* must have been written partially based on this work.

Finally, I pointed out a deepening Mahāyāna influence on the *Wangshenglun*, in comparison with the Three Pure Land Sūtras.

### **The Background of the *Sūtra of Contemplation on the Buddha of Immeasurable Life***

IRISAWA, Takashi

The *Sūtra of Contemplation on the Buddha of Immeasurable Life* (SCI) has been grouped into contemplation sūtras which appeared in the fifth century in China, although the SCI is now known as one of the three Pure Land Buddhist sūtras. The purpose of my paper is to assert that the SCI was compiled under the strong influence of the *Sūtra of the Lotus of the Marvelous Law* (SL) translated by Kumārajīva. The reasons are as follows:

- 1) The SCI is a compilation of various sources, which can be traced not only to the Pure Land Buddhist sūtras, but also to other Chinese texts such as the *Sūtra on the Samādhi Contemplation of the Ocean-Like Buddhas* translated by Buddhahadra.
- 2) The SCI has some passages suggesting different ideas from those the other Pure Land Buddhist sūtras give.
- 3) The description of the Land of Utmost Bliss in the SCI is closely connected

with the *SL*; for example, the ground of Pure Lands is made of *vaiḍūrya*.

- 4) A careful comparison shows that the *SCI* is very similar to the *SL* with regard to the choice of words and the structure of sentences.
- 5) According to Hui-chiao's *Biography of Eminent Monks*, Kālayaśas translated the *SCI* and the *Sūtra of Contemplation on the Two Bodhisattvas*, Medicine King and Superior Medicine. The latter sūtra was based on chapter XXIII of the *SL*, "Ancient Accounts of the Bodhisattva Medicine King" and chapter XXVII, "Ancient Accounts of the King Subhavyūha". Dharmamitra, a contemporary to Kālayaśas, translated the *Sūtra on the Methods of Practicing on the Contemplation on the Bodhisattva Samantabhadra*. This sūtra was based on the *SL*, especially the chapter XXVIII, "Encouragement of the Bodhisattva Samantabhadra".
- 6) In the chapter XXIII of the *SL*, "Ancient Accounts of the Bodhisattva Medicine King", we can see a depiction how to attain birth in Sukhāvati.
- 7) The contemplation sūtras were translated in the early fifth century in Chienkang the capital of Sung, where the practice of contemplation combined with the teachings of the *SL* was popular.

### Vocabulary and Grammar in the *Guan-jing-shu*

SAITO, Takanobu

How should we understand vocabulary and grammar in the *Guanjingshu*? The grammar of Chinese during the Chinese middle age has been clarified by leaps and bounds in the present. We must reconsider the one-dimensional reading of Chinese that has been carried out until now. I think that the time has come to read Chinese more precisely.

The sentence of the *Guanjingshu* that was composed by Shandao in Tang Dynasty is not the decorative sentence prevalent since Dong Han Dynasty and Six Dynasties. Because it differed from literary works, to compose commentaries that convey the teaching of Buddha correctly, the author did not need to

embellish his sentences and make them beautiful. It was undoubtedly dangerous to use rhetoric that might distort the truth.

Also by comparing the *Guanjingshu* and the books that were composed by priests in the same era, it became clear that there is a difference in vocabularies and grammar that are common to both. The *Guanjingshu* adopts the sentence structure of the spoken language. I feel that in such sentences of the spoken language, there is a richness that cannot be expressed in literary language.

In this paper, I tried to examine the vocabulary and grammar in the *Guanjingshu*. Thus the following became clear. What did Shandao think of Pure Land Buddhism? How did he propagate it? What did he emphasize? What did he try to criticize? I think the previous research of this field was supported by this new research.

### **The Word *Guan* in the *Guan-wu-liang-shou-jing***

YOKOTA, Yoshinori

The *Guan-wu-liang-shou-jing* is one of the six visualization sūtras. It also includes the *Guan-fo-san-mei-hai-jing*, the *Guan-mi-le-pu-sa-sheng-dou-shuai-tian-jing*, the *Guan-pu-xian-pu-sa-xing-fa-jing*, the *Guan-yao-wang-yao-shang-er-pu-sa-jing*, and the *Guan-xu-kong-cang-pu-sa-jing*. Originally Buddha can't be expressed as concrete figure, so he was shown by means of the stone on which the footprint of Buddha and so on, were inscribed. As time went on, the Buddha was imagined more concretely as having auspicious signs. For people who could not visualize the Buddha with an active imagination, the Buddha visualization was evolved systematically. It is in such circumstances that the six visualization sūtras came into existence. But *guan* is often not clearly distinguished from other words. Especially in Japan, where people cannot understand the subtle nuances of Chinese characters, this problem was especially troublesome. So I tried to study what *guan* and related words mean in the six visualization

sūtras. With it I examined about the system of practice developed in the *Guan-wa-liang-shou-jing* centered *guan* and *xiang*.

### *Qing jing ye chu* 清浄業処 in the *Guan-wu-liang-shou-jing*

NAMIKAWA, Takayoshi

Scholarly opinion differ as to whether the *Guan wu liang shou jing* was composed in India, China or Central Asia. The sūtra's use of the term *qing jing ye chu* is cited as one evidence for the sūtra's Indian origin. However, there are different position concerning the interpretation of this term, and no definitive theory has emerged. In my paper, I consider the various points of contention concerning this term.

Dr. Hayashima Kyōshō was the first to focus on the term *qing jing ye chu* to discuss the composition of the *Guan jing*. He took *qing jing ye chu* as being related to the term *kammatthāna* (*ye chu*) used in Pāli Buddhism to refer to the object of meditation or the method of meditative contemplation. For this reason, he argued that the sūtra was composed in India. His theory was supported by Dr. Hirakawa Akira.

In contrast, Dr. Fujita Kōtatsu questioned the views of Drs. Hayashima and Hirakawa, arguing that there is no proof that *ye chu* is a translation of *kammatthāna*, technical term distinctive to Pāli Buddhism, and hence that it is impossible to argue for the Indian origin of the sūtra on the basis of this term alone.

The present author agrees with Dr. Fujita's view. To be more specific, there is no example of the Pāli Buddhist term *kammatthāna*, which refers to the object of meditation or its method, being translated as *ye chu*. It is quite possible that it is nothing more than the modern Japanese translation of *kammatthāna*. In my paper, I consider the *Guan jing*'s *qing jing ye chu* from the following four perspectives: (1) the usage of the terms *qing jing ye* and *jing*



ye, (2) the usage of the term *chu*, (3) the context in which the term is used, and (4) the usage of the terms *guan*, *jian* 見 and *xiang* 想.

My conclusion is as follows. When considering the *Guan jing*'s *qing jing ye chu*, there is no need to stick to the Pāli Buddhist *kammaṭṭhāna* (object of meditation), as Drs. Hayashima and Hirakawa do. This is because the same meaning can be drawn from among the examples of the *Guan jing*. Therefore, it is impossible to use the term *qing jing ye chu* as evidence for the Indian origin of the *Guan jing*. But on the other hand, this is not to say that *qing jing ye chu* cannot be understood to mean the object of meditation. Thus, apart from the method of Drs. Hayashima and Hirakawa, it is possible to interpret *qing jing ye chu* as object of meditation from the examples of the *Guan jing*. In any case, it is not necessary to consider the Pāli Buddhist term *kammaṭṭhāna* as corresponding to the *Guan jing*'s *qing jing ye chu*.

### Some Remarks on the Usage of “Buddha” in the *Larger and Smaller Sukhāvativyūhas*

HIRAOKA, Satoshi

This paper aims to examine the usage of the term “buddha” in the *Larger and Smaller Sukhāvativyūhas* in which so many Buddhas appear, or in other words, what is meant by that term. “Buddha,” a past passive participle of √budh (awakens), is used as a common noun that means “awakened one.” It is also possible to take it as a proper noun that denotes “Śākyamuni,” the founder of Buddhism, because he awakened to the Truth first. In Buddhist texts, however, he is usually called Bhagavat.

The concept of the Buddha underwent various changes through the long history of Indian Buddhism, some of which enabled the production of new Mahāyāna sūtras. One of several features of the “buddhology” of Mahāyāna Buddhism is the generalization of the characteristics peculiar to the historical Buddha, Gautama Siddhārtha. In Early Buddhism, for example, the term “Bud-

dha” was applied only to Gautama, not to anyone else. In Mahāyāna sūtras, however, there are many Buddhas, some of whom play an important role in the sūtras. Here we can see a shift from “the Buddha” to “a Buddha,” that is from the idea of Śākyamuni as the one and only Buddha (at least in our age), to many Buddhas coexisting all around us.

Among them Amitābha (or Amitāyus) is one of the most famous Buddhas in Mahāyāna sūtras. Strangely enough, however, he is not called “Buddha” except for few examples used only in stanzas in the *Larger Sukhāvativyūha*. Not only Amitābha (or Amitāyus) but also the other Awakened Ones designated with proper names including Śākyamuni are not called Buddhas. They are usually referred to with the following epithets, namely Tathāgata, Arhat, Samyaksambuddha or Bhagavat, or the combination of them. The term “Buddha” is used only when Awakened Ones are many and unspecified, and not signified with proper names. This idea is well supported by the fact that the term “Buddha” in these sūtras is mostly modified by the phrases such as “as many as the number of grains of sand in the Ganges,” “immeasurable and countless,” “hundreds of thousands of millions of trillions of,” and so on. I believe this is because these phrases emphasizing the multitude of number neutralize the peculiarity of Buddhas. It is concluded, therefore, that there is a clear distinction with regard to the usage of the term “Buddha” in the *Larger* and *Smaller Sukhāvativyūhas*, depending on whether the Awakened One is designated with his proper name or not.

### Ajātasattu (Ajātaśatru) and his Mother Vedehī (Vaidehī) in the Vinayaṭīka

YAMAGIWA, Nobuyuki

The main character of the prologue of the *Guan wu-liang-shou jing*, which tells of the story known as the “tragedy of Rājagṛha”, is Vedehī (Vaidehī). This story begins with Ajātasattu (Ajātaśatru), the king of Magadha, imprisoning his

father Bimbisāra at the instigation of Devadatta. This story is frequently contrasted to that of “Ajātasattu’s patricide,” which appears in many Buddhist texts. A number of studies have treated the history of this story’s transmission and development. In particular, in his series of studies on the *Guan jing*, Sueki Fumihiko has considered the story of Ajātasattu in detail. In these studies, he discussed the formation of the *Guan jing* prologue and has brilliantly clarified the origin of the *Guan jing* itself. In particular, Sueki focused on its similarities with the story found in the *Samghabhedavastu* in the *Mūlasarvāstivādin Vinaya*. Through a detailed comparison of these stories, he argued that, as far as the prologue is concerned, its origin is to be sought in Central Asia. However, although Sueki describes in concrete terms the parts of the *Mūlasarvāstivādin Vinaya* story concerning Ajātasattu and Vedehī which directly bears on the *Guan jing*’s prologue, he fails to clarify the position which Ajātasattu and Vedehī occupy in the *Mūlasarvāstivādin Vinaya* itself. For this reason, in this paper I collected as many references as possible to Ajātasattu and Vedehī in the entire Vinaya, and consider how they are depicted in the structure of the Vinaya. In this way, I have sought to reconsider the process of the development of the *Samghabhedavastu* which is contrasted to the prologue of the *Guan jing*.

As a result, it has become clear that many stories concerning Ajātasattu exist in the Vinaya-piṭaka. These stories apparently can be distinguished into two types. One is centered on his relation to Devadatta and focuses on his role as patricide, while the other focus on his more general role as king or holder of power. The redactors incorporated both of these two different aspects into the Vinaya and developed the story of Ajātasattu. The final stage of this development is found in the story of the *Sarvāstivādin* (especially the *Mūlasarvāstivādin*) *Vinaya*. It has also become apparent that Vedehī appears only in this Vinaya tradition. In this way, it can be said that the similarity between the *Guan jing* prologue and the *Samghabhedavastu* has been confirmed. Recently, Jonathan A. Silk has taken up a story of Ajātasattu found in Jain texts. Through my study, I have confirmed the existence of a story closely related to that of the Jain Ajātasattu story in the Vinaya.

**On the Phrases *Yi fa ju* and *Qing jing ju*  
in the Chinese Translation of the \**Sukhāvativyūhopadeśa*  
Attributed to Vasubandhu**

MATSUDA, Kazunobu

The \**Sukhāvativyūhopadeśa* attributed to Vasubandhu is extant only in a Chinese translation by Bodhiruci. In this translation are found two phrases difficult to understand: “*yi fa ju*” 一法句 and “*qing jing ju*” 清浄句. They have been the source of much trouble in Chinese and Japanese Buddhism. In particular, the word “*ju*” in these phrases is difficult to understand. However, from his standpoint as a scholar of Indian Buddhism, Prof. Susumu Yamaguchi has demonstrated that the Sanskrit original for this term is “*pada*.” The term “*pada*” has two meanings: “verse” and “place.” The correct meaning of this term here is “place” but it was mistranslated by Bodhiruci as “verse” (“*ju*” in Chinese). In this paper, I consider Professor Yamaguchi’s analysis and conclusion, and inspect whether or not his interpretation of the entire phrase is correct.